

## SOCIAL TRANSFORMATION OF PAKISTAN UNDER THE OBJECTIVES RESOLUTION

Sohaib Mukhtar

*the National University of Malaysia, Malaysia*  
*sohaibmukhtar@gmail.com*

### Abstract

The Objectives Resolution was presented by the first Prime Minister of Pakistan Liaquat Ali Khan before the first Constituent Assembly of Pakistan on 7<sup>th</sup> March, 1949 which was passed on 12<sup>th</sup> March, 1949. It is the preamble of the Constitution of Pakistan 1973 and has been made its operative part in 1985 under article 2A. It is purpose of the Constitution of Pakistan 1973 and basis of making and amending law and Constitution in Pakistan as per principles laid down in Holy Quran and Sunnah of Prophet Muhammad ﷺ. As per the Objectives Resolution, sovereignty belongs to Almighty Allah alone and executive powers cannot be used in a way contrary to injunctions of Islam and principles of democracy freedom, equality, tolerance and social justice would be fully observed. Muslims and Non-Muslims are fully independent to freely practice their religion, judiciary is required to be fully independent and rights of territories of Pakistan would be fully safeguarded so that people of Pakistan would be independent to attain their rightful and honored place among nations of the world and make their full contribution towards international peace, progress, prosperity and happiness of humanity.

**Purpose** – This research is social study of Pakistan under the Objectives Resolution to examine provisions of the Objectives Resolution of Pakistan and analyses of current social legal system of Pakistan to suggest changes in current laws and Constitution of Pakistan accordingly for betterment of social justice system.

**Design/methodology/approach** – This study is routed in qualitative method to examine the Objectives Resolution of Pakistan and analyses existing social legal system of Pakistan to find and fix hurdles in better social legal system as per provisions of the Objectives Resolution of Pakistan.

**Finding** – This study would help political parties and competent authorities of Pakistan to understand the purpose and basis of Pakistan and its Constitution as prescribed by the first Legislative Assembly of Pakistan in 1949 as well as barriers in upbringing people of Pakistan and recommend changes in Constitution and laws of Pakistan to create better social transformed society.

**Research limitations/implications** – This study is examination of the Objectives Resolution of Pakistan and an analysis of social legal system, it does not go into detailed analysis of laws and Constitution of Pakistan and detailed analysis of every aspect of social life rather focusing on social aspects under the Objectives Resolution of Pakistan its effects and what changes are required to be followed for better transformed society.

**Practical implications** – This study points out deficiencies in current social legal system under the Objectives Resolution of Pakistan and recommend changes in Constitution and laws of Pakistan as well as administrative changes for betterment of people at large.

**Originality/Value** – This study is personal and original work of author on chosen topic and there are not many articles written on related topic and this research is conducted keeping in mind principles of piracy and illegal methods of doing research.

**Keywords:** Islamic Republic of Pakistan. The Objectives Resolution. The Constitution of Pakistan 1973. Fundamental Rights.

**Research type:** This study is general review and critical analysis of sociology of Pakistan under the Objectives Resolution 1949.

## Introduction

The Objectives Resolution was presented by the first Prime Minister of Pakistan Liaquat Ali Khan before the first Constituent Assembly of Pakistan on 7<sup>th</sup> March, 1949, which was passed on 12<sup>th</sup> March, 1949. The Objective Resolution is made to provide model for future Constitution of Pakistan thus it proclaimed that future Constitution of Pakistan would not be on European pattern and it would be on Islamic Ideology as set out in Holy Quran and Sunnah of Prophet Muhammad ﷺ. The Objectives Resolution is made preamble of the current Constitution of Pakistan 1973 and has been made its operative part in 1985 under article 2A. The sovereignty over entire universe belongs to Almighty Allah alone thus all pillars of state would act in accordance with instruction of the sovereign authority. Pakistan is a sacred trust and people of Pakistan are beneficiaries and real owners and ruling elite is trustee and they are duty bound to work for benefits of the people of Pakistan rather than work for benefiting themselves.

Muslims and Non-Muslims are fully independent to freely practice and propagate their religion, all religious groups can establish, maintain and manage their religious institutions and no religious group can be stopped from giving education to pupils belong to that religious group. Islam is the state religion of Pakistan and knowledge of Holy Quran and Islamic Studies is compulsory as knowledge of Arabic language is highly encouraged and no law or amendment in a law can be made in Pakistan against teaching of Almighty Allah and last Prophet Muhammad ﷺ. A person who does not believe in last prophethood of Prophet Muhammad ﷺ would not be considered Muslim and cannot propagate his religious belief as Islam. There is an Islamic Ideology Council of Pakistan who has a chairman appointed by the President of Pakistan and 8 to 20 members to give recommendations to the Parliament to make and amend laws in accordance with Islamic Law.

Fundamental rights guaranteed in the Constitution of Pakistan 1973 are protection of life and liberty, protection against illegal detention, right of due process and fair trial, protection against slavery and forced labor, protection against retrospective punishment, protection against jeopardy and self-incrimination, protection of home against torture, freedom of movement, assembly and association, freedom of business and profession, freedom of speech, right to information, freedom of religion, protection against imposed religious taxation, protection against compulsory attendance of religious institution, right to acquire property, protection of property rights, rule of law, right of education, protection against discrimination in services, right to access public places and protection of language and culture.

After analysis of the Objective Resolution of Pakistan and fundamental rights guaranteed in the Constitution of Pakistan 1973, it is found that Almighty Allah is only sovereign authority hence legislature, judiciary and executive are required to work within limits prescribed by him. It is also found that Islam is state religion of Pakistan thus Pakistan is not a secular country and non-Muslims are free to practice and propagate their religion. It is also found that amendments in the Constitution of Pakistan 1973 have been made to facilitate ruling elite thus it is condemnable and all laws and amendments in laws must be made for benefits of real owners which are people of Pakistan. It is also found that real representative of the people of Pakistan do not come into power because of faulty electoral system, ruling elite make hurdles in electoral reforms, census, reorganization of electoral lists and use of electoral machines for casting votes. It is also found that electronic media and social media has changed atmosphere in Pakistan and it has spread political awareness in people of Pakistan, which is a good sign for future of Pakistan. It is also found that education system of Pakistan requires useful changes, more budget should be relocated for education, one curriculum should be made for all students. It is also found that leadership of minorities opposed the Objectives Resolution but considering Resolution of 23<sup>rd</sup> March 1940, Islam is rightly being made state religion of Pakistan. It is also found that life and liberty of every citizen is guaranteed under the Constitution of Pakistan 1973 thus VIP protocols for ruling elite should be discouraged and security measures should be equally provided to every citizen of Pakistan.

### **The Objectives Resolution**

The Objectives Resolution was presented on 7<sup>th</sup> March 1949 before the first Constituent Assembly of Pakistan which was passed on 12<sup>th</sup> March 1949. Pakistan is an Islamic country and as per Islamic Law, Almighty Allah is only sovereign and lawgiver thus sovereignty belongs to Almighty Allah alone which is an entity with obligatory existence complete in all good attributes and pure from all defects. The debate about sovereignty has been in discussion for decades, politicians assert that in parliamentary form of government, legislature is sovereign which can amend constitution and laws while others think that judiciary is sovereign because it can invalidate law passed by the parliament. The Objectives Resolution states that sovereignty over entire universe belongs to Almighty Allah alone. It is pertinent to mention here that there are five main components of modern state: (i) territory (ii) population (iii) government (iv) capacity to enter contract with other states (v) sovereignty. There are three authorities in every state: (i) legislature which make and amend laws (ii) executive which implement laws (iii) judiciary which interpret laws. Once issue of sovereignty is resolved, these three authorities are required to work within limits prescribed by Almighty Allah in Holy Quran and his messenger Prophet Muhammad ﷺ in his Sunnah.<sup>1</sup>

As per article 2 of the Constitution of Pakistan 1973 Islam is state religion of Pakistan. Article 227 of the Constitution of Pakistan 1973 states that no law or amendment in a law can be made in contrary to injunctions laid down in Holy Quran

---

<sup>1</sup> Sayeed, K. B. Religion and Nation Building in Pakistan. *Middle East Journal*. 1963. 17. (3). 279-291.  
 , Parveen, K. The Role of Opposition in Constitution-Making: Debate on the Objectives Resolution. *Journal of Pakistan Vision*. 2010. 11. (1). 142-163.

and Sunnah of Prophet Muhammad ﷺ. Article 260 (a) (b) state that Muslim is a person who believes in Almighty Allah and prophethood of last Prophet Muhammad ﷺ and non-Muslim is a person who does not believe in Almighty Allah and last prophethood of Prophet Muhammad ﷺ. Muslims are required to order their lives as per Islamic teachings and non-Muslims are free to practice and propagate their religion.<sup>1</sup>

The state of Pakistan is sacred trust, legislature, executive and judiciary are trustees which are formal owners and people of Pakistan are beneficiaries which are real owners of Pakistan. As per first paragraph of the Objectives Resolution, it is found that whenever law is made or amended, it must be done within limits prescribed by sovereign authority in Holy Quran and it must be made for benefits of the people of Pakistan at large and not for benefiting bunch of ruling elite. 23 amendments have been made in the Constitution of Pakistan 1973, it is pertinent to mention those amendments which have been made for benefits of ruling elite. Seventh amendment was made in May 1977, which is referendum clause to prolong reign of Zulfikar Ali Bhutto but it was never materialized and his government was dismissed by military coup on 5<sup>th</sup> July, 1977. In the reign of Nawaz Sharif in 1997, two amendments were made, thirteenth amendment to take away some powers of President and fourteenth amendment to compel members to follow his political party discipline strictly. Seventeenth amendment was passed in 2003 to validate orders and Ordinances of General Pervaiz Musharraf. Eighteenth amendment was passed in 2010 to give more powers to provinces which is good thing but it also made a way easy for convicted people to reach Parliament. Twenty second amendment is made in 2016 to make changes in appointment procedure of Election Commission of Pakistan, as per retired civil servant/bureaucrat and technocrat can become member of Election Commission of Pakistan and Chief Election Commissioner. It is adhered that 22<sup>nd</sup> amendment have been made in the Constitution of Pakistan 1973 to manipulate upcoming elections of 2018 in favor of ruling elite.<sup>2</sup>

The Objectives Resolution states that the State of Pakistan is required to exercise its powers and authority through chosen representatives of people but it is drawback and dilemma of Pakistan that electoral system is not pure and clear and ruling elite do not want to expurgate and expunge old electoral system and make beneficial changes for smooth and clean elections in Pakistan. In 2013 elections, all political parties made accusations of rigging but electoral reforms have not been made yet, Census was required to be held after every 10 years, last census held in 1998 and recently on 15<sup>th</sup> March 2017, 6<sup>th</sup> census has started which is scheduled to finish on 25<sup>th</sup> May, 2017, apart from census, electoral lists should be reorganized, electronic machine should be used for elections.<sup>3</sup>

<sup>1</sup> Kennedy, C. H. Repugnancy to Islam—Who Decides? Islam and Legal Reform in Pakistan. *International and Comparative Law Quarterly*. 1992. 41. (04). 769-787.

Articles 2, 227, 31 and 260 The Constitution of Pakistan Islamic Republic of Pakistan 1973.

<sup>2</sup> Burks, A. W. Constitution-Making in Pakistan. *Political Science Quarterly*. 1954. 69. (4). 541-564.

, Cohen, S. P. 2004. *The Idea of Pakistan*. Washington D. C. United States of America. Brookings Institution Press.

<sup>3</sup> H.Malik, I. 1996. *State and Civil Society in Pakistan: Politics of Authority, Ideology and Ethnicity*. New York, United States of America. Macmillan Press Limited and St. Matrin's Incorporation.

The Objectives Resolution states that principles of democracy, freedom, equality, tolerance and social justice, as enunciated by Islam shall be fully observed. Military regime ruled around 33 years in 77 years' history of Pakistan, unfortunately no political government completed its tenure of government until the first government did in 2013. Freedom struggle of the people of Pakistan started for creation of Pakistan in 1940 which was achieved materially on 14<sup>th</sup> August, 1947 but thereafter people have been struggling to acquire their fundamental rights from ruling elite of Pakistan. Print and electronic media of Pakistan took some freedom during the reign of President Pervez Musharaf as no political government allowed freedom beyond its own benefits and social media has changed political atmosphere of Pakistan and it is very difficult now for ruling elite to silence voice of the people by putting bans on print and electronic media. Last of its kind occurred on 3<sup>rd</sup> November, 2007 but was unsuccessful and military ruler Pervez Musharaf failed to prolong his tenure and resigned in 2008. The equality should be there before the Court of Law but it has not been materialized and ruling elite's corruption is acceptable but corruption of poor man is not acceptable because he has no power, no voice. Similarly, equality of tolerance, status and rule of law cannot be implemented and spread in an unjust society. If pillars of state do justice, tolerance would be spread all over and social justice and tolerance go side by side, if there is social justice in society, it would strengthen tolerance, peace and harmony.<sup>1</sup>

The Objectives Resolution states that Muslims shall be allowed and encouraged to order their lives in individual and collective spheres in accordance with teachings and requirements of Islam as set out in the Holy Quran and Sunnah. As per article 2 of the Constitution of Pakistan 1973, state religion of Pakistan is Islam and as per article 31, seeking knowledge of Holy Quran and Islamic Studies is compulsory and knowledge of Arabic language is highly encouraged. Government of Pakistan is required to put more efforts for proper organization and structure of Mosques and education system in Pakistan where student get Islamic education as well as modern day education to compete with others confidently. The government education school system is not good in Pakistan, the Federal Government and Provincial Governments are required to increase education budget and put more efforts for strengthening education system of Pakistan, there should be one curriculum for all students, one education system would be better to eliminate inferiority complex and to increase confidence of students which are future of Pakistan.<sup>2</sup>

The Objectives Resolution states that adequate provisions are required to be made for minorities to freely profess and practice their religion and to develop their culture. Article 36 of the Constitution of Pakistan 1973 states that state shall protect legitimate interests of minorities in Pakistan but the Government of Pakistan is required to put more efforts for the protection of rights of minorities specially to make system of registration for their marriages. It is pertinent to mention here that 10 seats

, Adeney, K. 2016. *Federalism and Ethnic Conflict Regulation in India and Pakistan*. New York, United States of America. Palgrave Macmillan

<sup>1</sup> Alavi, H. 1988. *Pakistan and Islam: Ethnicity and Ideology*. United Kingdom. Macmillan Education.

, Ziring, L. 1997. *Pakistan in the Twentieth Century: A Political History*. Karachi, Pakistan. Oxford University Press.

<sup>2</sup> Mehdi, R. 2013. *The Islamization of the Law in Pakistan (Role Politics Of Islam)*. Canada and United States of America. Routledge.

Articles 25A The Constitution of Pakistan Islamic Republic of Pakistan 1973.

of National Assembly of Pakistan are allocated for minorities. Leaders of minorities in First Legislative Assembly of Pakistan opposed the Objectives Resolution and stated that sovereignty belongs to people in modern democratic system and not to an entity. Further, by declaring Islam religion of state, Muslim and non-Muslim cannot be equal before law. Pakistan came into being on two nation theory as per which British India has two clear majority nations: (i) Muslims (ii) Hindus. Muslims of British India under the leadership of Muhammad Ali Jinnah demanded separate Muslim land on 23<sup>rd</sup> March, 1940 where they can freely practice and propagate religion of Islam, which cannot be possible under Hindu leadership hence Islam is declared state religion of Pakistan.<sup>1</sup>

The Objectives Resolution states that territories now included in or in accession with Pakistan and such other territories as may hereafter be included in or accede to Pakistan shall form a Federation and units shall be autonomous within such boundaries and limitations on their powers and authority as may be prescribed. Integrity of territories of the Federation, independence and all their rights including sovereign rights on land, sea and air shall be safeguarded. Article 32 of the Constitution of Pakistan 1973 requires Federal Government of Pakistan to promote local bodies institutions and under article 140A Provincial Government is directed to organize local bodies elections and transfer political, administrative and pecuniary authority to local bodies institutions. Further, article 33 of the Constitution of Pakistan 1973 states that the Government of Pakistan is required to eliminate all forms of parochial, racial, tribal, sectarian and provincial prejudices.<sup>2</sup>

### **Fundamental Rights**

The Objectives Resolution guarantees freedom of thought and expression as article 19 of the Constitution of Pakistan 1973 states that every citizen of Pakistan has freedom of speech, expression subject to restriction (i) as per Islamic values (ii) integrity, defense and security of Pakistan (iii) friendship with foreign states (iv) public order, decency and morality (v) contempt of the Court (vi) commission or incitement of an offence. Article 19A of the Constitution of Pakistan 1973 guarantees right to access information in all matters of public importance.<sup>3</sup>

The Objectives Resolution guarantees freedom of belief, faith and worship as article 20 of the Constitution of Pakistan 1973 states that every citizen of Pakistan has right to profess, practice and propagate his religion and every religious group has right to establish, maintain and manage its religious institution. It is pertinent to mention here that article 21 states that no person shall be compelled to pay religious tax whose proceeds would be spent on propagation and maintenance of religion other than his own and article 22 states that no person shall be compelled to attend or take

---

<sup>1</sup> Lyon, P. 2008. *Conflict Between India and Pakistan: An Encyclopedia*. United States of America. ABC-CLIO.

Article 2 The Constitution of Pakistan Islamic Republic of Pakistan 1973.

<sup>2</sup> Mukhtar, S. Social Transformation of Pakistan Under the Constitution Of 1973. *Social Transformations in Contemporary Society 2016*. 2016. 4. 39.

Articles 32, 33, 140A The Constitution of Pakistan Islamic Republic of Pakistan 1973.

<sup>3</sup> Baxter, C. Constitution Making: the Development of Federalism in Pakistan. *Asian Survey*. 1974. 14. (12). 1074-1085.

Articles 19, 19A The Constitution of Pakistan Islamic Republic of Pakistan 1973.

part in ceremony/worship other than his own religion. The Government of Pakistan cannot give concession or exemption to a religious group with discrimination and no religious group can be stopped from giving education to pupils belong to that religious group and no citizen shall be deprived of admission in a religious institute receiving funds from public revenue based on caste, race, religion, sex, residence and place of birth.<sup>1</sup>

The Objectives Resolution guarantees social justice as article 11 of the Constitution of Pakistan 1973 prohibits all forms of slavery, forced labor, trafficking and child labor. Child less than 14 years old cannot be employed in hazardous work at mines and factory. Article 14 of the Constitution of Pakistan 1973 states that dignity of man and privacy of home inviolable and no person would be tortured for extracting evidence. Article 25A of the Constitution of Pakistan 1973 requires the Federal Government of Pakistan to provide free and compulsory education to children of Pakistan between 5 to 16 years of age and article 26 of the Constitution of Pakistan 1973 guarantees all citizens of Pakistan to access public places without discrimination as to caste, race, religion, sex, residence and place of birth but the Government of Pakistan may arrange special arrangements for women and children.<sup>2</sup>

The Objectives Resolution guarantees economic justice as article 18 of the Constitution of Pakistan 1973 states that subject to qualification all citizens of Pakistan have right to join any legal profession or occupation or to participate in any lawful trade or business as the Federal and Provincial Governments of Pakistan have right to make rules, regulations for free trade, licensing and control/carry trade, business industry or service with partial or full exclusions of other persons. Article 23 of the Constitution of Pakistan 1973 gives right to every citizen to acquire, hold and dispose of property in any part of Pakistan as article 24 states that no one would be deprived of his property compulsorily except in public interest or for paying compensation as the Government of Pakistan may acquire property (i) for preventing danger to life, property or public health (ii) property was acquired by unfair means contrary to law (iii) property of enemy or evacuee (iv) to secure proper management in the interest of owner (v) to provide medical and education aid (vi) to provide public facilities e.g. road, water, sewerage, gas, electricity (vii) provide maintenance to unemployed, sick, infirm and old citizens of Pakistan. Article 253 of the Constitution of Pakistan 1973 states that Parliament may determine maximum time for property to be owned, possessed, held or controlled and illegal ownership and possession are invalid by any means.<sup>3</sup>

The Objectives Resolution allows freedom of association and guarantees political justice as article 17 of the Constitution of Pakistan 1973 states that every citizen who is not in the service of Pakistan have right to form a union or association and declare source of funding and should not work against sovereignty, integrity, public order and morality. Article 15 of the Constitution of Pakistan 1973 allows every citizen of

<sup>1</sup> Articles 20, 21, 22 The Constitution of Pakistan Islamic Republic of Pakistan 1973.

Choudhury, G. Religious Minorities in Pakistan. *The Muslim World*. 1956. 46. (4). 313-323.

<sup>2</sup> Hassan, R. Islamization: an Analysis of Religious, Political and Social Change in Pakistan. *Middle Eastern Studies*. 1985. 21. (3). 263-284.

Articles 11, 14, 25A, 26 The Constitution of Pakistan Islamic Republic of Pakistan 1973.

<sup>3</sup> Shah, N. H. The Objectives Resolution and its Impact on the Administration of Justice in Pakistan. *Islamic Studies*. 1987. 26. (4). 383-394.

Articles 18, 23, 24, 253 The Constitution of Pakistan Islamic Republic of Pakistan 1973.

Pakistan to remain in, resides, settles and moves on to any part of Pakistan and article 16 of the Constitution of Pakistan 1973 allows every citizen of Pakistan to assemble peacefully without showing arms subject to public order.<sup>1</sup>

The Objectives Resolution guarantees equality of citizens before law as article 25 of the Constitution of Pakistan 1973 states that all citizens are equal before law and their rights are equally protected, men and women are equal before law and there is no discrimination as to sex provided the Government of Pakistan is required to work for benefits of women and children. The Objectives Resolution guarantees equality of status as article 9 of the Constitution of Pakistan 1973 states that no person shall be deprived of life and liberty save in accordance with law. Life of every citizen is as precious as life of ruling elite thus VIP protocols and special and undue security measures on ruling elite should be discouraged and security measures should be equally provided to every citizen of Pakistan.<sup>2</sup>

The Objectives Resolution guarantees equality of opportunity as article 27 of the Constitution of Pakistan 1973 states that no citizen would be discriminated in service based on caste, race, religion, sex, residence and place of birth. As per residence and place of birth, 40 years was given at national level to make quota appointments in the service of Pakistan, it is recommended that quota system should be discouraged and merit system should be adopted for appointments in the service of Pakistan at national and provincial levels provided redressal to any class or women should be encouraged for their full participation in the service of Pakistan so that people of Pakistan may prosper and attain their rightful and honored place amongst nations of the World and make their full contribution towards international peace, prosperity, progress and happiness of humanity.<sup>3</sup>

### Conclusion and Recommendations

Pakistan came into being on 14<sup>th</sup> August 1947 and adopted the Government of India Act 1935 for its preliminary functions. Later, the first Prime Minister of Pakistan Liaquat Ali Khan presented the Objectives Resolution before the first Constituent Assembly of Pakistan on 7<sup>th</sup> March, 1949. The Objectives Resolution is the most important legislative document in the legal history of Pakistan passed by the first Legislative Assembly of Pakistan on 12<sup>th</sup> March 1949. It has laid down principles for future Constitution of Pakistan. The Objectives Resolution is made preamble of the Constitution of Pakistan 1973 and it is made operative part of the Constitution of Pakistan 1973 under article 2A in 1985. The Objectives Resolution states that sovereignty over entire Universe belongs to Almighty Allah alone as he is only sovereign authority which is followed by others and not directed by anyone. Pakistan is sacred trust; citizens of Pakistan exercise their powers and authority through

<sup>1</sup> Kamran, T. 2008. *Democracy and governance in Pakistan*. Islamic Republic of Pakistan. South Asia Partnership-Pakistan Lahore.

Articles 15, 16, 17 The Constitution of Pakistan Islamic Republic of Pakistan 1973.

<sup>2</sup> Haider, Z. 2013. *The Ideological Struggle for Pakistan*. United States of America. Hoover Press. Articles 9, 25 The Constitution of Pakistan Islamic Republic of Pakistan 1973.

<sup>3</sup> The Objectives Resolution. Islamic Republic of Pakistan. 1949.

, Shaheed, F. 2009. *Gender, Religion and the Quest for Justice in Pakistan*. Geneva, Switzerland. United Nations Research Institute for Social Development (UNRISD).

Article 27 The Constitution of Pakistan Islamic Republic of Pakistan 1973.

chosen representatives within limits prescribed by sovereign authority Almighty Allah. Islam is state religion of Pakistan under article 2 of the Constitution of Pakistan 1973 and no law can be made against injunctions of Islam laid down in Holy Quran and Sunnah of Prophet Muhammad ﷺ.

Federal Government of Pakistan is required to create an atmosphere where Muslims can be enabled to exercise their lives individually and collectively as per teachings and requirements of Islamic and rights of minorities are fully protected under articles 20, 21, 22, 36 and 37 of the Constitution of Pakistan 1973 hence Muslims and Non-Muslims are fully independent to freely profess, practice and propagate their religion, all religious groups can establish, maintain and manage their religious institutions and no religious group can be stopped from giving education to pupils belong to that religious group and no one is stopped from taking admission in a religious institution run under public funding on the basis of caste, race, religion, sex, residence and place of birth.

Muslim is a person who believes in Almighty Allah and last prophethood of Prophet Muhammad ﷺ and non-Muslim is a person who does not believe in Almighty Allah and last prophethood of Prophet Muhammad ﷺ and there is an Islamic Ideology Council of Pakistan established under articles 228, 229, 230 and 231 of the Constitution of Pakistan 1973 to recommend changes in Constitution and Law as per injunctions of Islam laid down in Holy Quran and Sunnah of Prophet Muhammad ﷺ. No one can propagate his religious belief as Islam if he does not believe in oneness of Almighty Allah and last prophethood of Prophet Muhammad ﷺ.

The Objectives Resolution states that principles of democracy, freedom, equality, tolerance and social justice shall be fully preserved and fundamental rights shall include equality of status, opportunity and equality before law, freedom of thought, expression, faith, belief, worship and freedom of association subject to law and public morality. The Constitution of Pakistan 1973 imbedded principles and fundamental rights directed under the Objectives Resolution hence the Constitution of Pakistan 1973 guarantees social justice, prohibition of all forms of slavery, forced labor, trafficking and child labor, preservation of dignity of man and protection of privacy at home, compulsory education to children, access public places without discrimination, right to join legal profession/occupation/trade/business, right to acquire, hold and dispose of property, right to form a union/association, right to remain in, resides, settles and moves on to any part of Pakistan, right to assemble peacefully without showing arms, equality before law without discrimination as to status, caste, race, religion, sex, residence and place of birth and no person shall be deprived of life and liberty save in accordance with law, equality of opportunity and no citizen of Pakistan would be discriminated in service based on caste, race, religion, sex, residence and place of birth.

Pakistan is a sacred trust hence citizens of Pakistan are real owners thus it is suggested that future amendments in constitution and laws of Pakistan should be made taking into consideration benefits of public at large rather than benefiting ruling elite. Pakistan is a democratic republic, the Objectives Resolution guarantees observance of principles of democracy and people of Pakistan are dedicated to preserve and protect democracy achieved through unremitting struggle against tyranny and oppression hence it is suggested that electoral reforms should be made, census should

be held regularly, reorganization of electoral lists is required and electoral machines should be used for casting votes in future elections to make it free and fair and to establish a pure democratic system in Pakistan. Right of education is fully protected and guaranteed under article 25A of the Constitution of Pakistan 1973 hence Federal and Provincial Governments of Pakistan are required to make efforts for upbringing of Government Education System in Pakistan, more budget should be relocated for education and one curriculum should be made for all. Life and liberty is guaranteed to every citizen of Pakistan under article 9 of the Constitution of Pakistan 1973 without discrimination as to status, caste, race, religion, sex, residence and place of birth hence it is suggested that VIP protocol for ruling elite should be discouraged and security measures should be equally provided to every citizen of Pakistan, so that people of Pakistan may attain their rightful and honored place among nations of the World and make their full contribution towards peace, prosperity, progress and happiness of humanity.

## References

- Adeney, K. 2016. *Federalism and Ethnic Conflict Regulation in India and Pakistan*. New York, United States of America. Palgrave Macmillan
- Alavi, H. 1988. *Pakistan and Islam: Ethnicity and Ideology*. United Kingdom. Macmillan Education.
- Baxter, C. Constitution Making: the Development of Federalism in Pakistan. *Asian Survey*. 1974. 14. (12). 1074-1085.
- Burks, A. W. Constitution-Making in Pakistan. *Political Science Quarterly*. 1954. 69. (4). 541-564.
- Choudhury, G. Religious Minorities in Pakistan. *The Muslim World*. 1956. 46. (4). 313-323.
- Cohen, S. P. 2004. *The Idea of Pakistan*. Washington D. C. United States of America. Brookings Institution Press.
- H.Malik, I. 1996. *State and Civil Society in Pakistan: Politics of Authority, Ideology and Ethnicity*. New York, United States of America. Macmillan Press Limited and St. Martin's Corporation.
- Haider, Z. 2013. *The Ideological Struggle for Pakistan*. United States of America. Hoover Press.
- Hassan, R. Islamization: an Analysis of Religious, Political and Social Change in Pakistan. *Middle Eastern Studies*. 1985. 21. (3). 263-284.
- Kamran, T. 2008. *Democracy and governance in Pakistan*. Islamic Republic of Pakistan. South Asia Partnership-Pakistan Lahore.
- Kennedy, C. H. Repugnancy to Islam—Who Decides? Islam and Legal Reform in Pakistan. *International and Comparative Law Quarterly*. 1992. 41. (04). 769-787.
- Lyon, P. 2008. *Conflict Between India and Pakistan: An Encyclopedia*. United States of America. ABC-CLIO.
- Mehdi, R. 2013. *The Islamization of the Law in Pakistan (Role Politics Of Islam)*. Canada and United States of America. Routledge.
- Mukhtar, S. Social Transformation of Pakistan Under the Constitution Of 1973. *Social Transformations in Contemporary Society 2016*. 2016. 4. 39.
- Parveen, K. The Role of Opposition in Constitution-Making: Debate on the Objectives Resolution. *Journal of Pakistan Vision*. 2010. 11. (1). 142-163.
- Sayeed, K. B. Religion and Nation Building in Pakistan. *Middle East Journal*. 1963. 17. (3). 279-291.
- Shah, N. H. The Objectives Resolution and its Impact on the Administration of Justice in Pakistan. *Islamic Studies*. 1987. 26. (4). 383-394.
- Shaheed, F. 2009. *Gender, Religion and the Quest for Justice in Pakistan*. Geneva, Switzerland. United Nations Research Institute for Social Development (UNRISD).
- The Objectives Resolution. Islamic Republic of Pakistan. 1949.

The Constitution of Pakistan Islamic Republic of Pakistan 1973.

Ziring, L. 1997. *Pakistan in the Twentieth Century: A Political History*. Karachi, Pakistan. Oxford University Press.



This work is licensed under a [Creative Commons Attribution-NonCommercial 4.0 International License](https://creativecommons.org/licenses/by-nc/4.0/).